

THE NUR AFSEAN

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No. 30

EDITORIAL NOTES.

The details of the Belgrade tragedy in which fifty-four people were killed are horrible beyond description. It is said "the victims were hunted like rats." The king on his knees sought mercy from his enemies, but all in vain. The man who succeeds to a throne like that must surely realize the instability of royal honours. A people, capable of such atrocities, can hardly be said to be fit for self-government. We cannot hope for the Divine blessing upon such a people, whose Metropolitan could not only endorse the murders but exult in them before the guilty soldiery, who committed the deed.

The I. B. R. A. is an institution pretty well known in India. There are still many who should become members. For their sake, we give the following from the last annual Report:

"Notwithstanding the persistent attacks on the Bible which come from many quarters, it is a consolation to know that the Book is being read to-day more regularly by an increasing number, and that, as a result, many of these find that there is more in its pages than they before supposed and that in its inspired records there is still the message of Eternal Life.

"This is the testimony of the I. B. R. A., which with the close of 1902 completed its twenty-first year of activity, increasing its membership by 40,000, and reaching a total of 780,000.

"Although the field has been cultivated so many years, it is evident that there is still scope for further growth, and the Committee are encouraged to aspire with still stronger confidence to the goal of a "Million Membership," which is rapidly coming within reach.

"It is very interesting to note the world-wide distribution of membership, as indicated by the following list of countries to which cards have been issued:—Europe: United Kingdom, Norway, Sweden, Russia, Denmark, Germany, Holland, Belgium, Switzerland, Turkey, Italy,

Spain, Portugal, and Malta. Asia: India, Ceylon, Burma, Straits Settlements, China, and Syria. Africa: Sierra Leone, Northern Nigeria, Southern Nigeria, Congo Free State, Cape Verd Islands, St. Helena, Cape Colony, Orange River Colony, Transvaal, Natal, and Rhodesia. America (North): Newfoundland, Canada, United States, British Honduras; (South): Colombia, British Guiana, Brazil, Peru, Chili, and Argentina. West Indies: Antigua, Barbados, Bermuda, Cayman, Dominica, Grenada, Jamaica, St. Kitts, St. Lucia, St. Thomas, St. Vincent, Tobago, and Trinidad. AUSTRALASIA: Victoria, New South Wales, Queensland, South Australia, West Australia, Tasmania, and New Zealand. SOUTH SEAS: Rarotonga, Samoa, Gilbert Islands, Ellice Islands, Tokelau Islands, and New Guinea.

"Even this long list of countries does not suffice to locate all the members, for on the ocean far and wide there are many in the Royal Navy and in merchant vessels who are uniting with friends on land in the daily concert of Bible reading and in supplication for one another, thus linking thoughts and prayers over land and sea the globe around.

"During the year a pamphlet was issued, entitled "Twenty Years of World-Wide Effort, and some of the Results," prepared by the Hon Sec. and containing a brief record of the work at home and abroad, from its commencement in 1882. A copy of this was sent to each Branch, and also to about 8,500 Ministers in the United Kingdom, with the suggestion that the membership might with advantage be more generally extended among those attending the church services. In this direction there have been already some results.

"In June last Mr. F. F. Belsey, Chairman of the Sunday School Union Council, attended the American Sunday School Convention at Denver, and made good use of the opportunity to present the claims of the I. B. R. A. to a fuller recognition and more cordial acceptance in American Sunday Schools. His address was well received, and the following resolution was passed by the Convention:—

Resolved: "That this Convention hereby adopts the plans of the International Bible Reading Association, now operative in Great Britain, and requests our Executive Committee to devise measures for the greater extension of this work throughout America.

"It is anticipated that as the outcome of further correspondence and consultation some plan may be devised whereby the American membership, which at present numbers about 11,000, may be very largely increased.

"Towards the close of the year 1902 the conductors of the Wesley Guild Bible and Prayer Union came to the conclusion that it would be an advantage to adopt the I. B. R. A. in place of their own special course of reading, and a circular was issued to all the Guilds, commending the formation of I. B. R. A. Branches. The result has been the addition of some thousands of members for the present year.

"The growing importance of the I. B. R. A. has been indicated by the increased number of Press notices, and commendatory articles have appeared in a number of Sunday School, denominational, and general religious papers, as well as in the daily journals, both at home and abroad.

"The Association has continued its support of the Indian Sunday School Mission, and the sum of £334 7s. 11d. was contributed through Branches during the year. The Rev. R. Burgess, whom we are happy to call "Our Own Missionary," is continuing his devoted labours in the promotion of Sunday Schools, and the encouragement and help of teachers and scholars in India. There are now reported 6000 Sunday Schools with about 300,000 members and teachers."

We commend the following words of *The Christian Messenger* to our contemporary *The Arya Patrika*:-

The so-called educated people of India, Hindus and Mohammedans whose education after all on close analysis is of a limited nature, are often heard to say "No man of education can ever accept the teaching of Christianity, and that all the scientific people of England are rejecting Christianity." The statement is bold but without foundation. In the first place, if it were true that education makes people sceptics of Christian truths and makes their belief in Christianity an absurdity, the policy of Missionary Societies imparting high and liberal education on very moderate terms to the natives of this country is positively suicidal. And no man, in the right possession of his senses, will undertake anything that will frustrate his own aims. The Christian Missionary begins his propaganda by establishing schools and colleges, and firmly believes that education paves the way for his future work; and he is not disappointed. Calcutta was taken by surprise, many years ago, when high class Brahmin students of Dr. Duff, turned Christians. It was education that opened the eyes and hearts of the young Bengalees. Instances are not rare when we hear of graduates coming forward from Missionary colleges and accepting Christianity.

The plea, therefore, of our non-Christian "educated" people that no man of education can accept Christianity is without foundation.

Secondly, Europe has always presented men of highest scientific reputation who have believed in Christianity. The foremost scientific man of the day is Lord Kelvin, who is a Christian. "We are absolutely forced by science, he says, to admit and believe in a directive power." The Lord Chief Justice of England on account of his conviction of the truths of Christianity, presides at the meeting of the Religious Tract Society and thus proclaims to the world his religious principle of life.

The Prime Minister of England takes part in the meetings of the Church Missionary Society.

Pages can be filled with names of great men of the world who are living to day who consider themselves humble servants of God.

We ask, are these men of no education and judgment? Why are they Christians, if Science and education make people to reject Christianity?"

Current Thought and Incident.

WHAT IS ETERNITY?

Ah! that is the question. Who shall give the satisfactory reply? Dr. Johnson defines Eternity—"duration without beginning or end." Let us appeal to other authorities. Ask the philosopher. John Locke replies: "By repeating the idea of any length of duration we have in our minds, with all the endless addition of number, we come by the idea of eternity." Ask the Christian moralist. Hannah More writes: "Eternity! eternity! it is a depth no geometry can measure—no arithmetic can calculate—no imagination can conceive—no rhetoric can describe."

Ask the mathematician, what is eternity? A gentleman accustomed to algebraical calculations, hearing a sermon on this theme, returned home and committed his thoughts to appear in the following propositions:

"First, finite, or what has an end, compared with infinite, or what has no end, is nothing; a hundred millions of years is nothing compared with eternity."

"Secondly, there is more proportion between the least and the greatest finite, than there is between the greatest finite and the infinite: there is more proportion between an hour and a hundred millions of years, than there is between a hundred millions of years and eternity; because the least finite makes a part of the greatest, whereas the greatest finite makes no part of the infinite. An hour makes a part of hundred millions of years; because a hundred millions of years are only an hour repeated a certain number of times; whereas a hundred millions of years makes no part in eternity, and eternity is not a hundred millions of years repeated a certain number of times.

"Thirdly, with regard to the infinite, the least and the greatest finite are the same thing; an hour and a hundred millions of centuries are the same thing; the duration of the life of man and the duration of the world are the same thing—are nothing, and nothing admits not of more or less. Now, suppose you had a hundred years to live, and for your support during the whole period should have only what you could carry off in the space of an hour from a treasury of gold, the entrance to which should be left open during that hour, I ask in what way would you employ yourself? In sleeping, walking, feasting, or diversion? Doubtless not, but in amassing riches—in loading yourself with gold. Fools that we are, we must exist to all eternity, and during this eternity we shall have the reward earned in time during the short space of our lives."

Such was the sermon the mathematician made for himself. He profited by it. It was the means of leading him to live for eternity, and, by God's grace, to pursue that course which was in conformity with the great and glorious truths of the gospel. What need we of further witnesses to attest that eternity is a momentous word? Hear the authoritative statement of him who speaks as the Judge of the living and dead. He exclaims, with sublime simplicity, "These shall go away into everlasting punishment, but the righteous into life eternal. Attach eternity to the destiny of any creature, however insignificant, and that being, whether he be a pauper or a child, becomes immediately invested with a magnitude and a majesty absolutely overwhelming.

Oh, believe Jesus; accept him as your surety and your

Saviour. The moment you do so, every charge of sin is remitted; for the moment you believe in Jesus, all the virtue and all the results of his accomplished redemption are yours. You have not to make yourself fit for glory; his atoning blood makes you fit as soon as you believe God's testimony about its sufficiency to make you fit. Believe in Jesus, and immediately the momentous word "Eternity" will become to you a talisman of hope, a note of joy. Believe in Jesus, and ere long the bright day of eternity will burst in boundless blessings on your happy spirit. Believe in Jesus, and the holy companionship, honor, joys, and triumphs of eternity will be yours—all that is included in that wondrous expression, "ETERNAL LIFE!"

DR. ROUSE ON BIBLICAL CRITICISM.

In a letter to the *Indian Witness* on Biblical Inerrancy, Dr. Rouse (B. M. S., Calcutta) refers to the freedom from error of the sacred writers in dealing with subjects connected with science. It is asked how this is to be accounted for unless the writers had divine inspiration in regard to matters touching science, history and so forth. Take for instance the matter of science. Everybody acknowledges that the sacred writers knew no more about science than the other people of their day; how is it then that there are in the Bible none of the grotesque absurdities which we find in other cosmogonies, such as the Hindu for instance? How is it that these men, utterly ignorant of true science, should make a large number of references to nature, and yet say nothing which could prevent a great scientist like Faraday from holding the whole of the Bible to be infallibly true? About twenty years ago there was a discussion in some monthly between Gladstone and some great scientist, I think Tyndall, in regard to the scientific truthfulness of the first chapter of Genesis. Tyndall maintained that there is a scientific mistake in it, and the late Duke of Argyll, who had an extensive scientific knowledge, maintained that in this particular there was no mistake at all. We have then this fact to account for, that some one, utterly ignorant of geology, wrote Genesis, I, that as science changed all through the ages, people still saw no mistake in it, and that near the close of the nineteenth century, Tyndall said there was one (!) mistake in it, while the Duke of Argyll said this was no mistake at all; and Sir W. Dawson, the great geologist, who only recently died, said that the chapter is scientifically accurate; and James D. Dana, another great scientist, said he believed the Bible is the Word of God because of the wonderful accord between Genesis and the latest discoveries of science. Does not this point in the direction of the truthfulness of the old belief, that God's Spirit while specially guiding the Bible writers in regard to religious matters, at the same time kept them from making mistakes in purely earthly matters, so that the whole Book might be true?"

Bombay Guardian

—Landlord—In one word, when are you going to pay your arrears?

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TRACT NO 5.

Predisposing causes of Tuberculosis and how to avoid or overcome them.

Tuberculosis is that disease which is popularly known under the names of consumption, decline, scrofula, marasmus, wasting disease, inanition, lupus and white swelling. It is a contagious disease.

The essential cause of tuberculosis is the tubercle bacillus. In other words without the tubercle bacillus there can be no tuberculosis. The tubercle bacillus must somehow or other find lodgment in the tissues of the human body before tuberculosis can exist. But there are predisposing causes of the disease, which, in practical every day life play an important role in the production of consumption. By predisposing causes are meant causes which prepare the way for the invasion and development of the tubercle bacillus in the body. The tubercle bacillus does not readily find lodgment in the tissues of a healthy person. This is so because nature has given all living organisms an inherent power of resisting the inroads of disease germs. But this power can be weakened or entirely lost, and when this happens we have predisposition to disease.

The principal predisposing causes to tuberculosis are indigestion, run down system, nervous exhaustion, and the depression following such diseases as typhoid fever, diphtheria, pneumonia, etc. In short, anything that uses up vital force or that interferes with the making of vital force by the machinery of the human body predisposes to tuberculosis.

Persons predisposed to tuberculosis should be careful to avoid intimate association with consumptives. They should not occupy rooms that have been occupied by consumptives unless such rooms have been properly disinfected. They should not use articles of clothing or utensils or implements of any kind whatsoever that have been used by consumptives. If compelled to shake hands with a consumptive or to handle anything that has been used by a consumptive, they should wash the hands before eating. It is a good practice to always wash the hands before eating.

Next in importance to avoidance of exposure to consumption is getting rid of the predisposition. Every effort should be made to regain a normal state of health. Indigestion should be promptly remedied. All actions which unnecessarily use up vital force should be avoided. No dissipation of any kind whatsoever should be indulged in. Nutritious food and plenty of rest are the quickest means of restoration to health. Colds should not be neglected. What may seem to be a cold may in reality be the first stage of consumption. Only a competent physician can distinguish between the two. Besides, a cold sometimes arouses into activity a latent consumption.

The use of alcohol is more apt to increase than to lessen predisposition to tuberculosis. Persons with a tendency to consumption should therefore either abstain from the use of alcoholic drinks altogether or use them very sparingly. Over-indulgence in eating and the use of food which is difficult of digestion also increase predisposition to tuberculosis. Care should therefore be exercised that in the effort to improve the nutrition of the body, the object be not defeated by an over-indulgence of the palate with good things to eat.

MADE IN JAPAN

LI

HOW AILSIE SAVED THE BIBLE.

It was in the year 1555, when Queen Mary sat upon the English throne with her Spanish husband at her side, and filled the land with trouble because of her terrible persecution of the Protestants.

In the west of England was a little village called Harrant. At one end of the hamlet, standing apart from the few dwellings scattered along either side of its single street, was the blacksmith's shop, with his small house just back of it, and a tiny garden in the rear.

The smith's wife was dead, but his bonny, blue-eyed little daughter kept his house. When lonely, she pushed aside a small panel in the end of the shop, and crept in and stayed with him, unless the sound of voices or hoof-beats on the road drove her away, for she was a shy child.

One day, when she had stolen in, her father was standing behind the door.

He had a sliver in his big hand, with which he touched the side of the great black beam in the corner. Suddenly a block of wood fell forward, disclosing a small opening. Into this he thrust a dark, leather-bound book, and quickly, but carefully, fitted the chip into its place, so that no sign of the hidden space remained.

Seeing his daughter, he started and said sternly, "Ailsie, child! How dare you spy upon your father?"

"Oh father! I am not spying!" and the blue eyes filled with tears.

"Oh course you were not. I was wrong to say so, child!" said the Smith remorsefully. "But you saw what I did?"

"You put the holy book into the beam, father. It is a fine hiding-place too; for surely neither priest nor soldier can find it there."

"I would you knew not its place of concealment, for the knowledge may bring you into danger, lass. You must never betray it. When Parson Stowe went away to foreign lands, he gave me the Sacred Word, and told me to keep it as my life. For, by the Queen's orders, all the Bibles have been gathered up and burned, and we are forbidden to read from its holy pages. This is the only one between here and the sea; and it is more precious than the crown jewels. You are fifteen, Ailsie, and old enough to understand, so I have told you all."

"You need not fear, father," said Ailsie, firmly; "I will not tell." But the rosy cheeks grew pale as the remembered all that her promise might mean.

Now there was a certain priest that came sometimes to Harrant to preach to the Villagers. But being all Protestants they would neither listen to him nor pay him tithes. He was very angry at their behaviour, and spied about until he became sure there was a Bible among them; and he knew that it was in the blacksmith's possession, because he was the only man in the village who could read.

After trying in vain to find the Holy Book, he went to the nearest town and lodged information against the village with the officers there; and one day, when the smith chanced to be away from home, an officer and six men marched into Harrant.

They called upon the cottagers to surrender their Bible; but one and all declared they had none. Then the soldiers searched every dwelling and threatened to burn them, every one, unless the book was found.

But that did not suit the priest at all. He would get fewer tithes than ever if the village was destroyed. So he told the soldiers to let the rest of the villagers alone, for the Bible was in the blacksmith's possession. It was getting late, and soldiers were in a great hurry to be gone.

So they resolved to burn the two little buildings, and thus destroy the book quickly and surely.

At the first sight of the strange men, Ailsie had fled through the garden, out upon the moor, and hidden among the furze bushes. She was terrified for she feared that they might find her and demand the hiding-place of the precious Bible.

It was growing dark when she saw a bright light against the sky, and sprang to her feet. Her father's house was on fire. The sight made the shy child a heroine. Forgetting all about her danger, she only remembered that she must save Bible at all cost.

Swift as an arrow she flew homeward.

The soldiers were intent upon piling straw round the burning buildings, and did not see the little figure that darted in between the house and shop, whose thatched roofs were all ablaze. Breathless and determined, she pushed aside the panel and stumbled through the blinding smoke.

The hungry flames scorched her dress and her hair, and burned and blistered her hands and face before she secured what she sought. But at last she reached the Bible and fled out into the open air.

No one had noticed her in the darkness, and she crept safely into the little garden and sank down, choked and suffering, among the vines.

But she felt that the Bible was in danger even now. She slipped off her woollen petticoat and wrapped it around the volume; then digging with her little burned hands in the soft soil, she buried it under an immensa cabbage. Then she crawled upon her hands and knees to the spring at the foot of the garden, where her father found her an hour later half-unconscious with pain and fright. He never ceased while he lived to praise his little daughter for her brave deed of that day.

The Bible always remained in the family, and years and years after, Ailsie's great-grand daughter carried it with her when she followed her Puritan husband across the seas to the lonely coast of New England.—MARY S. HITCHCOCK, in *Morning Star*.

The seed sown in the ground contains in itself the future harvest. The harvest is but the development of the germ of life in the seed. A holy act strengthens the inward holiness. It is a seed of life growing into more life.—F. W. Robertson.

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Science and Industry.

On the evening of March 17 a shower of volcanic dust fell in the city of Athens, Gr. All over the yards, walks, and gardens was a yellow deposit evidently of a sulphurous nature. The dust was probably from some volcanic eruption in Central America, wafted to this section by winds from that direction. Reports from other places show that the dust shower extended over a large part of the State.

—A party has set out, under the direction of Mr. Eckenstein, an experienced mountain climber, to climb the loftiest mountain in the world, Mt. Everest, in the Himalayas. Its top is 29,002 feet above sea level. It is thought the ascent will have to be made by easy stages, and that it will take months and even years. The highest ascent now on record is that of Aconcagua in the Andes, which is 23,080 high.

—The original map made by George Washington in 1775 of the lands on the Great Kanawha river, West Virginia, granted to him by the British Government in 1763 for his services in the Braddock expedition, is now in the possession of the library of Congress. The map is about two by five feet, and is entirely in the handwriting of Washington. The margin is filled with notes, also in Washington's handwriting, describing the boundary marks set by Washington and different features of the tract.

—An idea of the great size of the St. Louis Fair may be obtained by comparison with other world's fairs. The Centennial at Philadelphia in 1876 covered 236 acres and cost for construction, etc, \$8,500,000; the Paris Exposition of 1900 covered 336 acres and cost \$9,000,000; the Chicago Columbian Exposition of 1893 covered 633 acres and cost \$27,000,000; and the St. Louis Fair will cover 1,180 acres and cost all told upwards of \$40,000,000. The only trouble will be that it will be so large that no one will be able to see more than a small part of it.

WONDERS OF ANCIENT GLASS BLOWING.

The glassblowers of ancient Thebes are known to have been as proficient in that particular art as is the most scientific craftsman of the same trade of the present day, after a lapse of forty centuries of so-called "progress." They were well acquainted with the art of staining glass, and are known to have produced that commodity in great profusion and perfection.

Rossellini gives an illustration of a piece of stained glass known to be four thousand years old which displayed artistic taste of high order, both in tint and design. In this case the color is struck through the vitrified structure, and he mentions designs struck entirely in pieces from one-half to three-quarters of an inch thick, the color being perfectly incorporated with the structure of the piece, and exactly the same on both the obverse and reverse sides.

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glass markers' art and not only did they have factories for manufacturing the common crystal variety, but they had learned the vitrifying of the different colors, and the imitating of precious stones to perfection. Their imitations of the amethyst and of the various other colored gems were so true to nature that even now, after they have lain in the desert sands from two thousand to four thousand years, it takes an expert to distinguish the genuine articles from the spurious.

It has been shown that, besides being experts in glass-making and glass coloring, they used the diamond in cutting and engraving glass. In the British Museum there is a beautiful piece of stained glass, with an engraved emblazonment of the march, Thothmes III., who lived three thousand, four hundred years ago.

LIFE THAT LASTS.

ANON.

They err who measure life by years
With false or thoughtless tongue.
Some hearts grow old before their time:
Others are always young.
Tis not the number of the lines
On life's fast filling page,
Tis not the pulse's added throbs
Which constitute their age.

Some souls are serfs among the free,
While others nobly thrive;
They stand just where their fathers stood,
Dead, even while they live.
Others, all spirit, heart and sense,
Their's the mysterious power
To live in thrills of joy or woe
A twelve-month in an hour.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.
He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
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FOREIGN TELEGRAMS.

A STATE BALL.

London, July 9.

M. Loubet last night dined with Lord Lansdowne, and afterwards attended a State ball at Buckingham Palace, the first held since the King's accession. Two thousand guests were present.

DEPARTURE FROM LONDON.

M. Loubet departed this morning. The King and the Prince of Wales and a distinguished assemblage were at the station to bid him farewell, notwithstanding the early hour.

AN IMPROVEMENT.

London, July 9.

Last evening's bulletin says that the Pope's pulse is stronger and his general condition easier.

FURTHER IMPROVEMENT.

The Pope really appears to be rallying, and relief from the operation continues. The Doctors are amazed.

His Holiness conferred long to day with Cardinal Rampolla, dealing with perfect lucidness with important affairs, and giving his orders regarding the same.

CONFERENCE OF RUSSIANS.

London, July 9.

Reuter wires from Pekin that a secret conference has been held at Port Arthur, attended by all the prominent Russian officials in China, Manchuria and Korea. It is believed that they are considering momentous questions of a Japanese war. Feeling in North China is becoming very strong.

THE CONGO FREE STATE.

King Leopold of the Belgians warns the Powers that it will be necessary to repay him £2,000,000 expenses incurred in founding the Congo Free State before the State is partitioned.

THE BALKAN UNREST.

Strange rumours from Constantinople are published of repeated attacks made by the Albanian guards with Belgrade revolutionaries on the Grand Vizier's house, which was destroyed by dynamite. The Sultan is said to be frightened and wants to abdicate.

OFFICERS ENTERTAINED BY THE KING.

London, July 10.

The King entertained the officers of the American squadron at a dinner at Buckingham Palace last night. The Prince of Wales and most of the Cabinet Ministers were present.

CONCENTRATION OF TROOPS.

London, July 10.

Bulgarian bands in Macedonia are being reorganised under officers sent from Sofia. There are large concentrations of men in the hills, and the Turks are also concentrating. Hostilities appear to be imminent.

UNIONIST FREE TRADE LEAGUE.

At a meeting of the committee of Unionist free traders at which Sir Michael Hicks Beach and Lord Goschen were present, it was decided to convene a meeting of Unionist free trade members of the House of Commons on the 13th instant, when it will probably be decided to approach the Premier with a view to securing a debate before the close of the session. It is understood that a Unionist Free Trade League will be formed.

GENERAL MANNING'S MARCH TO DAMOT.

Bombay, July 11.

In a letter from Bohotle, the Times of India's Somaliland correspondent writes: "Our anxieties regarding the safety of General Manning's column, which we knew was on its way from Galkayu to Bohotle, continued up to the night of the 22nd June.

At about midnight instructions were received from Home



that the force at Bohotle should open up communication with the General, and it was decided to send out a flying column to Damot at dawn on the 23rd. Bohotle was accordingly left to be defended by about 400 rifles, while 600 formed a force which left that post for Damot. A party accompanied the flying column to repair the telegraph as it went along. At about 10 a. m. on the 23rd a message was tapped in to the effect that Major Gough's flying column had just then met some *illalus* (spies) bearing a letter from General Manning to say that he had reached Damot unopposed on the 22nd, and accordingly the flying column returned to Bohotle. On the morning of the 26th General Manning marched in at the head of his column, and the force at Bohotle was thereby brought up to something over 2,000 rifles.

PROSPECT OF PROLONGED LIFE.

London, July 12.

The Pope spent a quiet night, generally improved. He conversed with the Cardinals for a few minutes yesterday.

The Doctors say that he has overcome the critical period of his illness, and, apart from complications, may last some days, and even weeks.

MILITARY ACTIVITY AT PORT ARTHUR.

London, July 12.

Reuter, wiring from Port Arthur on the 9th instant, says that about thirty thousand troops are there, and the railway will bring sixteen thousand more. There is unusual activity in drilling soldiers and sailors.

THE MILITARY CONFERENCE.

In explaining the conference mentioned on the 9th instant, the officials say that General Kuropatkin is at Port Arthur in order to obtain information regarding Russia's interests, and to consider the consolidation of Russia's neighbouring possessions in the Far East. High officials strongly deprecate the war talk rife among the subordinate officers.

Many of the Admiralty and Generals are there, including General Wogack, former Military Agent in China.

AMERICAN FEELING.

The reception of the Americans in Great Britain has aroused the most cordial manifestations in the United States. The press declares that the manifestations represent a real solid friendship.

LOYALTY TO THE CHURCH OF ENGLAND.

London, July 13.

A declaration signed by four thousand High Church clergy presented to the Archbishops of Canterbury and York affirms the unlimited loyalty of High Churchmen to the Church of England, and repudiates any desire to bring the English Church into conformity with Rome.

THE PRIMATE'S REPLY.

The Archbishop of Canterbury expressed his heartfelt thankfulness at the declarations which were bound, he said, to help forward constitutional and loyal coherence in the Church of England.

DUBLIN CORPORATION REFUSE ADDRESS.

London, July 14.

The Dublin Corporation, after four hours' stormy proceedings, decided by 40 to 37 votes not to present an address to the King on his arrival in Dublin.

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